

*Charitable Teares :*  
**OR**  
**A SERMON**  
**SHEVING HOW**  
**NEEDFULL A THING**  
**IT IS FOR EVERY GODLY**  
man to lament the common finnes  
of our Countrie.

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*Preached in Banburie.*

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Isaiah 22. 12, 13, 14.

*In that day did the Lord God of Hostes call to weeping, and to mourning, and to baldnesse, and to girding with sackcloth : And behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine. Let vs eate and drinke : for to morrow we shall die.*

*And it was reuealed in mine eares by the Lord of Hosts; Surely this iniquitie shall not be purged from you, till yee die, saith the Lord God of Hosts.*

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LONDON,  
Imprinted by Felix Kyngston for Thomas  
Man. 1623.

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OR

A SERMON

PREACHING

NEEDFUL A THING

IT IS FOR EVERY BODY

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## TO THE CHRISTIAN READER.



*He reliques of good nature remaining in man since the fall, (by the worke of a common Grace preserving them) have taught Heathen men to know, and inabled them to practise many worthy duties. Among the rest, some of them have a-*

*bounded in a most affectionate love to their Countrie, the welfare of which, they have preferred before their owne lives; and the ruine whereof, they have been careful to prevent, even with their owne ruine. Many worthy sayings have they written to this purpose, but scarce any more diuine, and more deserving admiration have I met withall, then that one of Tully, in his booke of Scipioes Dreame, where he brings in a dead father (now in Heauen, as he supposed) encouraging his sonne to doe service to his Countrie, (wherein himselfe had giuen him a most noble and notable example) with this most worthy sentence: There is a most sure and certaine place in Heauen for euery man, that shall procure the weale of his Countrie, either by freeing it from perill, or increasing the happinesse of it any way. To heare a Gentile tell of Heauen, as of a thing certaine; to heare him tell of certaine places provided there for those, that should doe  
vertuously;*

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vertuously; to haue the seruice of ones Countrey pressed on his soule with so celestiaall an argument; sure it pro-  
neth, that sometimes the light of Nature doth reach further, then many which liue in the bosome of the Church, do attaine. But the purpose for which I thought of this sentence, is, to let it appeare, how great a recko-  
ning reason doth tell euery man, that he ought to make of his Countreys welfare; how carefull he should be to preserue it from dangers, to adorne it with all benefits, and to continue, and augment the flourishing estate thereof. It must needs be an happie paines, from which a multitude doe reape commoditie; and that one man deserueth very well of all men, for whose cares or labours, all doe fare the better. Now if Nature and Philosophy can giue so good instructions to those that will attend them, how much more perfectly should wee bee able both to learne, and follow the same lessons? It is a great reproch to him that goes by day-light, if another travelling alone with a candle, or a torch, shall see the way better then himselfe: and without doubt, that eye is very dim, which discerneth lesse by the helpe of the Sun-beames, then another may doe by the helpe of a Lampe or Taper. O, then how inst both blame and shame must be cast upon vs, that are nothing so regard-  
full of our Countreys welfare (the most of vs) as were some Inhabitants of Heathen Rome and Athens! I would to God therefore, that I could inflame the soules of those, that shall reade these few lines, with a farre more seruient zeale to the prosperitie of this our Church and Nation, then that they had before. If the fire of loue did burne warmer and lightier in our hearts; it would not drie up the fountaine of teares, to which the  
booke



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booke following perswadeth, but would euen melt and dissolve our now-frozen hearts into teares. Those that stand in places of eminency, may performe many good seruices for their Countrey: we shrubs that sit in the shade below, can doe nothing worth the naming, but earnestly to pray for the barke, in which we sayle, and to lament the things that we see, to threaten a miserable shipwracke thereof. He that will iudge of things by appearance (and make carnall wisdom his onely Loadstarre in iudging) can hardly mistrust so much euill, as those, that make faith in Gods threatnings a counsellour to their forecast, must needs most evidently foresee now ready to come against vs. The huge encrease of vices amongst vs, the noysome swarmes of wicked men, and wicked deeds, doe assure euery one that beleeueth, there is a righteous Iudge in Heauen (who thence beholdeth all the sonnes of men) that hee will not long forbear to scourge vs soundly, for our vnthankfulnesse to him, and rebellion against him. Lay all things together, and I thinke, there neither is, nor euer was a Nation more beholding to the Diuine Maiestie. What peace? What plentie? What deliuerances? What brightnesse of heavenly light haue we enioyed now for the space of more then threescore yeeres? Again, lay all things together, and, I think, there neither is, nor euer was a Nation more wicked and vngatefull, and that did worse requite the louing kindnesse of God. What profanenes? What blasphemy? What contempt of God & his Word? What sinnes of all sorts doe abound and reigne amongst vs? We seeme to haue entred into a contention with the Almighty, whether he shall be more mercifull, or we more sinfull; whether he shall be more constant in

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doing vs good, or we more obstinate in sinning against him. I doubt not but that the same faults are found in other Nations, that are in ours, and in places further off from the light, perhaps also grosser faults: but a people so long and happily enjoying the Gospell, and so poorly answering the seede that hath been sowne amongst vs, I cannot thinke there is any. What shall we doe then? and what will be the issue of our not bringing forth fruite worthy the paines and cost that God hath bestowed upon vs? We may flatter our selues, as it is vsuall for men to doe, and promise to our selues as much good, as our hearts can wish: but it is sure, Gods threatnings shall bee fulfilled, and publike sinnes shall bring in iudgements after them, answerable to themselves in greatnesse, and in publikenesse. Mine intention therefore, in setting abroad this Sermon, is, to doe the best good that I can to my poore Country, in stirring up those that are not starke dead in sinnes, to set their endeaours on worke, for the preuenting of her woes. There is no way left for vs to defend our selues against Gods hand, but prayers and teares. Mans wisdom is folly with God: It hurts it selfe often, in seeking to helpe it selfe, and lyes snared in its owne subtiltie, as in a grin. Mans power is weaknesse with God, and often casts it selfe downe, by seeking to establish it self, falling with its owne weight. No, my brethren, no: Not our wisdom, not our power, but our prayers and teares; I say, our prayers and teares; these are the best fences against the calamities, to which our Country stands exposed. These will pacifie God; these will make him say, as once he did to the Prophet, It shall not be, saith the Lord. To the end that I might prouoke some to apply

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apply themselves to this, so needfull a service for their Country, I haue held up the example of a most worthy man of God, whose example, if we would imitate, no doubt but we should procure as much prosperitie to our Nation, as Israel enjoyed in his time. Set about it therefore, O yee Christian soules: Your Country hath interest into you: It callengeth at your hands, all the good you can afford it: It iustly claimeth the utmost improvement of all your abilities. It stands in danger of Gods hand, by reason of the sinnes wherewith it is defiled. Not your blood (which would you denie?) but your teares are now called for, to wash away those staines. Heathen men haue fought for their Country, shall not we sigh for it? They haue giuen their whole bodies, shall not wee giue our teares? They haue laid downe their liues, shall not wee lay downe our mirth? They haue encountered all perils, shall not we endure the labour of mourning and lamentations? I call upon you in Ieremies words: Let your teares runne downe like a Riuer day and night: giue your selues no rest, let not the apple of your eyes cease. Arise, crie, out in the night, in the beginning of the night watches, powre out your hearts like water before the face of the Lord, lift your hands towards him. If miserie come, you will surely crie, when crying will auail but little; crie before it come with such a crying, as may preuent it. O, deferre not to afford this Iland another sea of teares for its safe-guard, and that a better too, then this wherewith it stands surrounded. The multitude are so metamorphosed into stones, that all words are cast away, which may be spent in calling them to sorrow. But if there be (as sure there

Lam. 3. 18, 19.

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is) in our Nation, any small remnant left, of those that haue hearts of flesh, now let them wisse their loues to their Countrey, in taking vp a bitter lamentation against those crimes, that make a clamor in heauen against it. Crie aloude (I pray you) and out-crie the crying sinnes of England. God from Heauen hath spoken aloud by diuers corrections; He, as a Father loth to strike, hath giuen vs many a faire warning. Let vs not shew our selues to be wanton children, that will take no warning, that will not beleue their parents threats, that will needs continue their vntowardnes, till the rod be held vp ouer them, yea, till their skin begin to smart with stripes. There are many that mourne for crosses, penurie drawes teares from the eyes of many. We weepe to no purpose, in weeping for such things. Let our hearts be filled with ruth, for the faults that fill this Kingdome: Let the Lord see, that some are fit to be spared, if for their sakes, perhaps, he may spare all. I pray thee, Reader, be a true friend vnto thy native soile. Helpe her with thy humble requests and earnest lamentations. Intercede to God for her with a bended knee, and a broken heart, and moistned eyes. Not thy money, not thy toyle, not thy fighting, not thine hazard, but thy sorrowes are called for. These vouchsafe to thy selfe, and to thy Countrey, and we shall all be safe. All enemies here or elsewhere, all Papiests at home or abroad cannot hurt vs, if our sinnes hurt vs not; they shall not hurt vs, so long as they bee pursued with cries and lamentations. God is our King, sinne is treason against him: if many commit it, and none bewaile it, he must and will auenge it: but if we spare not to grieue for sin, he will surely spare to punish it. Happy griefe, blessed teares,

## The Epistle Dedicatorie.

teares, ioyfull sorrow. The heart of fooles is in the house of laughter, the heart of wise men in the house of mourning. Follow the worthy Prophet into this house, imitate him in it, doe as he hath done, and thy Countrie shall enioy thy teares, more then it could doe thy labour, thine hazard, thy substance. But I must not forestall the following Discourse. I hope it will cause the good amongst vs, to pittie their Mother, and to mourne for her, that they themselues may reioyce with her in the fruite of their mourning. Now I commit thee to the following leaues, and them to thee. I would thou wouldest reade them; I would thou wouldest consider them; I would thou wouldest practise them: and so wishing thee as much good sorrow, as in other cases thou couldst wish thy selfe ioy, I leaue thee to his blessing, who will accept thy sorrow, and remaine

*A desirer of thy teares,*

Feb. 19. 1622.

William Whately.








# CHARITABLE TEARES, &c.

Pfal. 119. 136.

*Rivers of water runne downe mine eyes, because they  
keepe not thy Testimonies.*

## CHAP. I.

*Opening the Text, and shewing, and prouing the  
doctrine, viz. that we ought to lay to  
heart the finnes of o-  
thers.*

 HE Prophet of God, the  
Author of this most hea-  
uently Psalme, in this part  
of it, proceedeth in his me-  
ditations after this order.  
First, he makes way to his  
petitions, by professing his  
diligent care of Gods Law,  
Vers. 129, 130, 131. Secondly, he propounds  
his petitions, for mercy, Vers. 132. directi-  
on, 133, deliuerance, 134. feeling of Gods fa-  
uour, 135. Lastly, hee concludes his petitions,  
with



with professing his sorrow for other mens sins in these words. And this he puts also for a confirmation of his faith, to assure himselfe, and (as one may say) to perswade the Lord, that hee should speed in his suites: For it is great reason, that God should mercifully guide, deliuer, and comfort him, that doth take so hainously the dishonour done to God by other people. Wee haue here then to marke the griefe of *Dauid*, set out by the quantitie and cause of it. The quantitie is expressed in that hyperbolicall phrase, *Riuers of waters runne downe mine eyes*. Whereby is meant, that his sorrow was very great, and withall constant, in that it did shew it selfe by continuall and abundant streames of teares. The cause is in these words; *Because they keepe not thy Law*. Not wrongs and persecutions against himselfe, but sinne and wickednesse against God, did procure his great sorrow: or if he wept for the molestations and iniuries offered vnto himselfe, yet not so much considered in the nature of iniuries, as of sinnes. Let me therefore at this time be bold to presse vpon you a most needfull and excellent dutie, from the example of this holy man, *viz.* To lay to heart the sins of other men. All the seruants of God should imitate this one seruant of God in the cause, course, quantitie, constancy of his sorrowes, and set themselues to mourne heartily, earnestly, daily, for the transgressions of others, which their eyes doe see, and their eares doe heare. It should bee a corroziue to our soules, and an anguish to our spirits, to behold,

*Doct.*

*We ought to lay  
so heart the sins  
of other men.*

hold, and know the dishonour that is done vnto our Maker, by the offences of our neighbours. Euerie good subiect is troubled, to see his fellow subiects prooue Rebels; neither can any good and dutifull sonne or daughter, behold without sorrow, the rudenesse or vndutifulnesse of their brethren or sisters: nay, a seruant that is louing and obedient to his Master, is also sorrie at the heart, if his fellow-seruants shew themselves stubburne, carelesse, and disobedient: so should it be with the faithfull subiects, durifull children, and obedient seruants of the liuing God, their very soules should be filled with anguish, and their countenances with sadnesse, for the rebellion, disobedience, wickednes of those amongst whom they liue. Not alone our owne offences, but those of our brethren also, should be as a loade and burden vpon our soules. Thus it is reported of Lot, *that hee vexed his righteous soule from day to day; with seeing and hearing their unlawfull deeds*; speaking of his behauiour, when hee dwelt in Sodom. The impurities and vncleanneses of those brutish creatures, were euen as a racke vnto his soule, and he could not looke vpon their foule and loathsome, and yet common and vsuall abominations, but that it did euen torture and torment his hart, no lesse then a racke would haue done his body. So when Ezra was informed of the sinne of them, that had returned out of captiuitie; hee sits downe confounded, and fasts, and weepes, and mournes, and in the agonie of his soule, puls off the haire of

2. Pet. 2. 8.

Ezra 9. 3, 5, 6, &amp;c.

Jer. 13. 17.

2. Cor. 2. 4.

Mark. 3. 5.

of his owne beard for griefe, and at last breakes  
 foorth into a most lamentable and mournfull  
 confession of that sinne. This Prophet also had  
 professed before in the 53. verse of this Psalme,  
*saying; Horror hath taken hold upon me, because of  
 the wicked which forsake thy Law. And Ieremiah pro-  
 fesseth to the people, that if they would not  
 hearken vnto him (to amend their liues accord-  
 ing to the Word of God, which hee should  
 speake, and had spoken) then his soule should weepe  
 in secret places for their pride; yea, his eye should weepe  
 sore, and run downe with teares.* The Apostle Paul  
 likewise hearing of the incestuous Corinthians a  
 horrible crime, and the great conuicency of  
 the Church of Corinth towards him, did write  
 a letter vnto them about this matter, as himselfe  
 saith, *out of much affliction and anguish of heart, and  
 with many teares.* Lo, how bitter to the soule of  
 the holy Apostle, the tidings of the Corinthian  
 disorders were. He that for scourging, stocking,  
 imprisonment, stoning, and all heavy persecu-  
 tions, was scarce euer filled with anguish (but ra-  
 ther reioyced in the same, and seemed to gather  
 new life by the comming on of new miseries) is  
 now exceedingly cast downe, and put into bit-  
 ter weeping, and lamentation, for the wicked-  
 nesse committed by one of that Church, and by  
 the rest tolerated. Yea, our Saviour Christ him-  
 selfe (the best patterne of all holinesse and obedi-  
 ence) did looke vpon the Pharises (as the Gos-  
 pell tels vs) angerly indeed, as their perversenes  
 and wilfulnesse did well deserue, but withall,  
 mour-

mourning for the hardnes of their hearts. And it is also obserued of him, that coming to Ierusalem, he did euen weepe ouer it in great compassion, because they had carelesly neglected the day of their visitation. You see prooue enough of the point: let vs further make it good vnto your soules, by cleere and euident reasons to be taken from foure heads: First, from the graces that ought to be in euerie Christian heart, which cannot but procure this sorrow. Secondly, from the nature of sinne, which is to be sorrowed for. Thirdly, from the good effects that will grow from this sorrow. And lastly, from the euill effects, that will follow vpon the want of this sorrow.

Luk. 19. 41.

## CHAP. II.

*Containing one reason of the point, from the graces which ought to be found in euery godly man, and being found, cannot but work this sorrow: these are three; Loue to God, Loue to men, Hatred of sinne.*

**I**T is agreed vpon by all, that the hearts of Gods Saints, ought to abound in feruent loue to the diuine Maiestie, in regard both of those infinite excellencies which are in his holy nature, and the innumerable demonstrations thereof, as also of those great and many benefits, which they themselves doe receiue

*Reasons:  
First from our  
loue to God.*

ceiue from him. This loue cannot be separated from an earnest desire, that he may be honored, serued, obeyed, and in word and deed acknowledged and respected, according to his owne worth and greatnesse, and the multitude and greatnesse of his mercies. Now there is such a naturall sympathy betwixt the affections of mans heart, and they are so mutually subordinated each to other in their workings, as it is not possible, but that loue to any person, and desire that he should be well dealt withall, must needs rayse vp griefe and sorrow vpon the beholding of the quite contrarie: For loue must needs beget hatred, and abhorring of those things, that tend to thy hurt, and dishonour of the partie loued, because he that loueth, cannot choose but esteeme and account them euill, yea, and very euill; and if that thing bee present with any man which he hateth, and reputeth euill, it must of necessitie stirre vp in him a measure of sorrow proportionable to his hatred. Wherefore this griefe must beare witnesse to the truth of that loue, which, we say, wee beare vnto the liuing God, and must iustifie all those protestations, which wee are ready to make, of hauing abundant good will vnto him. For it is in vaine to say, we loue, if we bring not forth the effects of loue. It is but painted and imaginarie fire, which yeeldeth forth neither heate nor light: so it is but tongue-loue, and lip-affection (which is good for nothing but to beguile our selues, and make vs better conceited of our selues, then there

there is cause) that produceth not the true and proper fruites of loue.

Furthermore, wee doe know and confesse, that our loue to God, must alwayes bee ioyned with the loue of our brethren, euen of all that are made of the same flesh with our selues. I meane, our hearts must bee settled in a liking of them, and desire of their welfare, as of Gods creatures, to whom he hath pleased to vnite vs in many bonds. For though the Lord doe allow, yea, and command vs, to hate the workers of iniquitie (as they well deserue, because they commit hate-worthy actions,) yet this hatred must not be any habituall inclination, or motion of the will to their hurt, but alone a stirring vp of the affection of dislike against them, or not brooking them, in regard of the euill which they commit; which may well stand, and must euer be ioyned with the vertue of Christian charitie, whereby out of a liking of them, as Gods creatures, we are alwayes prompt, and ready to wish and seeke their good. Now if we do thus loue them, must it not needs grieve vs to see that, which we know to be harmefull and mischieuous to them? Loue cannot choose but breed a fellow-feeling compassion, a sympathizing commiseration, and sensiblenesse of the losse, euill, damage, miserie, of the partie loued. Wherefore sinne being (as in the next reason we are to shew) a most dangerous and hurtful thing to the soules of them that commit it, it cannot but call for our sorrow, yea, much sorrow, and  
many

*Loue is men.*



*Loathing of sin.*

many teares, whensoever we behold it.

Again, euery Christian man should haue his heart possessed with a loathing, detestation, and hatred of sinne, that being indeed the first and principal, and most immediate object of hatred, we may call it the chiefe odious thing, in regard of which alone, it is lawfull to hate other things, neither is any thing further hatefull, then as it doth some way or other participate of sinne: misery being alone hatefull so farre, as it is an effect and concomitant of sinne, from which if it be separated (as in the case of suffering for well-doing) it is euen louely and desireable; but whatsoever doth fauour of sinne, in as much as it is sinfull, is hatefull also; and therefore the Word of God commands vs, to be haters of euill. And if a man doe neuer so much forbear sinne out of other considerations of the inconueniences that insue it, not out of a loathing of it, in as much as it is a contrariety to the will and glory of God, the chiefe good: (for indeed sinne alone is properly contrarie to God, as hauing no manner of dependance vpon him, nor similitude of him, nor any other relation to him, but alone as contraries be relatiues, and as crimes haue reference to the Iudge that is to punish them,) I say, if in this respect of loathing sinne as sinne, wee forbear it not, our forbearance of it, is not a thing formally good, it is not truly nor sincerely good, but alone good in shew, a practice of hypocrisie, a carcasle or painting of goodnesse. It being then a thing so absolutely needfull to hate sinne,



sinne, as that wee cannot say, we haue Gods Image, vnlesse we resemble him in this (for hee hateth sinne with a perfect hatred,) it is therfore also necessarie, that we grieve for sinne: for the presence of a thing lothsome and detested, cannot be separated from griefe; griefe being nothing else but a contraction and paining of the heart at an euill thing present, and that must needs bee confessed euill, which is accounted hatefull. So then we shall falsely affirme, that we hate euill, if we sorrow not to see it committed. There are some things, which in nature a man abhorreth, and cannot away withall (as some cannot endure a Cat, some a Mouſe, some a Frog, or the like;) now when such a loathed thing, doth of force, and whether he will or no, draw neere to any person; experience will tell vs, how gricuous it is vnto him; hee cryes, and shreokes, and starts, and shewes an extremitie of the passion of sorrow; and if he cannot flie from it, his whole body will weepe, as it were, in a kind of cold sweat, as if the weeping of the eye were too little. So if sinne be amongst the number of things, that we cannot away withall, that we do loath, detest, and haue in abomination, we shall surely testifie our abhorring it, by a sadnes, heauines, dejectednesse, contraction, contrition, troublednesse, falling, melting and mourning of our spirits, when wee cannot choose but see it committed: for betwixt grace and sinne, there is as true an antypathy, as betwixt a mans nature and a toade. And therefore so much grace (I meane,

meane, sanctifying Grace) as we haue in vs; so much sorrow must we needs haue for sinne. So haue you the first reason of the point, consider the second, which wee fetch from the nature of sinne.

## CHAP. III.

*Containing another reason of the doctrine gathered from the nature of sinne.*

*Reas. 2.*

*From the nature of sinne, which*



inne is, of all things in the World, the most and greatest euill, separating the person in whom it ruleth, from the Sea and Fountaine of goodnesse. We may call it, after a sort, the first and chiefe euill, by participation with which, all that is euill, doth become euill; as God himselfe is the first and chiefe good, by participation with whom, all things that are good, doe become so. For first, sinne doth most of al things (yea, solely and alone) crosse, thwart, contradict, and so wrong and dishonour, and so offend, prouoke and anger; yea, and after a sort, grieue, trouble, and vexe the Lord God of Heauen: for God himselfe is not afraid to tell vs, that he is grieued with mens wickednesse; that he is laden with them, as a Cart with Sheaves; yea, that men doe wearie him with their iniquities; yea, that it grieued him at his heart that he had made man, when hee saw his wickednes. It is certaine, that the Lords excellencie is such, and

*dishonours  
God.*

and so infinite, that no perturbation can befall him, to the diminishing of his happinesse and blisse, let all the sinners in the World both doe and say, whateuer wickednesse they can. But yet still sinne is a thing of that nature, as doth directly tend to the disquieting, troubling, and hurting of him, by casting him out of his throne, by wresting his authoritie out of his hands, by setting his creature in his roome, and preferring the will and pleasure of the creature (which is lesse then nothing) before his will and pleasure, that is more then all things. All this the sinner doth, as it were, proffer and assay to doe, though he cannot effect it: For sinne is nothing but an opposition of the reasonable creature, to the authoritie and commanding will of the Creator. And therefore if it were not, because the Lord out of his endlesse and vnmatchable power, is able to ease, content, honour, and glorifie himselfe on the sinner, by a iust and deserued punishment of the sinne, and by causing the way of the wicked to perish, as the Psalmist speaketh, it would certainly prooue, euen a very vexation, misery, and hurt vnto him. So sinne is the foulest thing in all the World, offering and attempting to do the greatest mischief in the World, euen to put the Lord besides his Kingdome, and to rob him of his Soueraigne authoritie and power; and should not a Child of God be grieved to see such a thing as this committed? If we see a man offering to wound, cut, stab, kil a child, a friend, a neighbour, a stranger; grieve doth

amaze vs, we cry out, and our heart bleeds with griefe. The sinner (especially by grosse and presumptuous sinning) doth, as it were, strike at God, endeouours to pierce, wound, and (let it bee spoken with reuerence, to shew the horrible euil of sinne) after a sort, to kill him: for his Beeing and Soueraigntie must needs both stand and fall together, and sinne doth directly set against his Soueraigntie: so that if a sinner could haue his will, the Lord should bee King of all the earth no longer. O hatefull and horrible thing! And shall this horrible wrong be offered to the Diuine Maiestie, in the sight and hearing of one of his children and subiects, and hee not crie out against it, and bee pained at the very soule for it?

Hurts the  
sinner.

Furthermore, sinne is the most banefull and mischieuous thing to the creature, that can bee imagined, both to the persons selfe that doth commit it, and also to the place and Nation, in which it is committed. Vpon the committers soule (not to name inferiour punishments) it bringeth vnauoydably (vnlesse griefe and sorrow come betwixt) the intolerable torment of Gods infinite and vnconceiueable wrath, and indignation; causing, that so sure as there is a God, so sure shall the soule of euery man that aduentureth vpon it, be for euer tortured, and fried in the fierie and vnquenchable flames of Hell, vnlesse repentance (that is, an heartie sorrow for it, and a carefull amendment of it) doe preuent the danger. Christi hath said it long agoe;

agoe; *These shall goe into euerlasting fire, and in Hell their worme dyeth not, nor their fire goeth out.* David affirmed as much before in substance, saying; *Vpon the wicked he shall raine snares, fire and brimstone, and an horrible tempest; this shall bee the portion of their cup.* Paul hath confirmed as much, saying; *Indignation and wrath, tribulation and anguish shall bee vpon euerie man that doth euill.* And againe: *For these things sake, the wrath of God commeth vpon the children of disobedience.* Shall we see a man offer to teare out his owne bowels, to cast himselfe into the middest of the Sea, to leape into an hot fierie furnace, and not be hartily sorrowfull at it? Now what doth euery sinner, but prepare an huge fire, by piling on huge heapes of wood, wherein his soule and body must afterwards be burnt for euer; the anger and iustice of God, turning all into a flame, that neuer shall be quenched? Can any man know, belecue, and consider all this euill to follow from sinne, and not bewaile bitterly, to see his brother rush into it?

Moreouer, for the whole Land where sinne is committed, it is thereby made obnoxious to all the miseries, that this world can bring forth; Sword, Famine, Pestilence, all these come after to purge away sinne, if teares doe not first wash away the staines thereof. This is that, that sets open the flood-gates of Gods vengeance, and causeth it to emptie it selfe vpon a Nation, and maketh it to breake in vpon them, like the breaches of the Sea, which cannot be stopped. This

*Hurts the Land  
where sinne is  
committed.*

causeth the Lord in wrath to turne men ouer to ciuill and open discord, whereby they fall a killing each other, till the streetes doe swim with gore blood, and the earth be hidden, and as it were, buried with carcasses. Hence it commeth, that the Sword hath commission to destroy, and deuoure; that the ancient man is pierced thorow, the young child tossed vpon a speare, and his braines dashed out against the stones; and the virgin first rauished, and after hath her guts ript out. Warre, with all the bloodie mischiefes and insufferable insolencies thereof, doe follow vpon sinne, till a Citie be turned into a ruinous heape, and a populous Countrie changed into a Wildernes, and put ouer to Owles and Hedgehogs, and vncleane birds and beasts to inhabite: and neuer was there Towne, Citie, or Country, where sinne was boldly and impenitently committed, but sooner or later, Gods glittering Sword was sheathed in the bowels of it. Hence are all the stirs and tumults that al Nations haue groaned vnder. This hath made the earth to stagger like a drunken man, and the inhabitants thereof to reele vp and downe, like men overcome of wine. This is that which casts the World into a very frenzy, and puts the sonnes of men vpon the mad humour of quarrelling and killing each other by thousands, and tenne thousands at a time. This also causeth the Lord to send the destroying Angell against a Countrie, and giue him charge to lay about him fiercely, smiting and killing (as it hath befallne, euen



euen in our owne times and sight) diuers thousands in one weeke, within the compasse of one Citie ? How many more then in the whole Nation ? The sweeping Pestilence, and other infectious diseases, doe come in pursuite after sinfull men, and sinfull deedes ; and flying in at the windowes, doe emptie the houses of men, and Townes of inhabitants, till none bee left to walke in the streetes, and trauaile in the high-ways thereof. And neuer yet was there, neuer shall there be a sinfull and wicked Nation, but (one time or other, in the fittest season, when their sinnes are growne ripe) the Lord hath, or will dispatch his Messenger, riding vpon the pale Horse of Plague, together with him that rides on the red Horse of Warre, to auenge the quarrell of his Couenant vpon it : yea, for this also, the blacke Horse of Famine is appointed to ioine himselfe with the other two, to make yet a more full riddance, and take a more full vengeance. Dearth, famine, and scantnesse, want of bread, cleanness of teeth and emptinesse, and the lingring consumption and pining away of the body, for want of victuall : these tormenting euils doe come on the World, to punish the wickednesse of the World. The bellies and backs, and all the limmes and ioyns of mens bodies, must wring, and bee pinched for it, because all did ioine together, and abuse themselves in committing it. Sinne doth sometimes shut vp the bottles of Heauen, and make the Sun (as it were in an anger) to burne vp Corne and



Grasse, and the necessarie prouision for mans sustenance. Sometimes againe, it doth open the same bottles ouer-long, and causeth the clouds as in a rage, to drowne vp the fruits of the earth, that men and beasts should feede vpon. This also makes the earth it selfe, as it were, hard-hearted to mankind, and (euen quite and cleane against her proper disposition) to refuse to yeeld her encrease for their vse. Neither was there euer a Nation vnder Heauen, of what profession soeuer, Christian or Heathen, but that the Lord hath taken his fit times, to discouer his anger against their sinnes, by with-holding from them the fruites of Nature, and pinching them with scarcitie, in stead of abundance. And that is often fulfilled, which the Psalmist singeth; A fruitfull Land is made barren for the transgressions of them that dwell in it. Sinne hath slaughtered, poysoned, starued millions of millions of men, and sent to violent and vntimely ends, innumerable thousands of reasonable creatures and beasts. Sinne turnes loose Fire, and Water, and Heauen, and Earth, Sunne and Moone, and Beasts, and all Creatures, and makes them all to fight against Man to destroy him; and (which is more mischieuous) it turnes them loose one vpon another, to employ their reason and strength to their mutuall ruine and overthrow. What was that, that drowned the old World: burnt vp Sodom, and the Cities adioyning: consumed the Canaanites out of their good Land: laid waste Babel, Edom, Moab, Ammon, and

and all the other Countries, yea, of Iewrie and Ierusalem too? and often (to come neerer to our selues) the Cities and Countries of this our owne Nation? Was it not sinne? What, I say, hath burnt vp so many houses and townes, spoiled so much goods and treasure, murdered so many men and women, and done such vnspeakeable mischiefe in the World? But euen this foule, loathsome, odious, and abominable thing, which we call sinne, the very proper parent and grand-dame of all that euill, that all creatures lye vnder. For lying, and swearing, and whoring, and murder, and fraud, and oppression; for ignorance and profanenesse; for idolatric and superstition; for swearing, and cursing, and other abominations, the God of Heauen hath a quarrell with the men on earth, and empties his quiver of arrowes, and sends out all his Hostes and Armies, to cut them in pieces, fighting against their bodies, goods, liues, soules, and all, till hee haue spoyled them of al comforts here, and sent them to yell, and roare, and crie, and weepe, and gnash their teeth in Hell hereafter, where their sinnes shall be no longer a griefe vnto him, because he hath auenged, and, as it were, comforted himselfe in the execution of his infinite and perfect Iustice vpon them. O my Brethren! haue we not said enough, to make you perceiue, that it was not without cause, that *David* made his eyes to gush out riuers (and that you should make your eyes doe the like) for such a thing as this?

## CHAP. IV.

*Containing a third reason of the doctrine, from  
the good effects of this mour-  
ning.*

*Reas. 3.  
From the good  
effects of mour-  
ning.*

*Preserves the  
Land.*



But let vs goe forward, to prouoke you yet with more reasons, to this holy and heartie mourning. These Riuers of teares doe giue so good content to God, and so refresh his soule, wearied with sinne (to speake after the manner of men,) that so long as there bee but euen a few of them running, his anger cannot waxe hot to burne against a Nation. Amongst what people there are found a competent number of men that doe wayle, mourne, and lament for the common sinnes, this holy exercise of theirs doth (as we may speake) tye the hands of Gods Iustice for the time, that he will not strike that people with great seueritie. He is so abundantly pitifull and large in compassion, that hee cannot but deferre the execution of his wrath (so long as it may possibly stand with righteousnesse to deferre it) vpon the seruent and humble petition of his poore seruants, that with sad hearts, and bended knees, doe crie vnto him, saying; O Lord, spare thy people whom thou hast redeemed; and, O Lord God, forgieue and cease, wee beseech thee; for who shall rayse vp Iacob, for he is small: Let sin be as open and great, and crying, and clamorous as it will, yet if there be

be a conuenient nūber, fiftie, fortie, thirty, twentie, or pe rhaps but ten in a Citie, that crie, and weepe, and make bitter lamentation for it; none extremitie of publike iudgements likely shall come: Seldome doth God breake in vpon a people, till there be none, or in a manner none left to stand in the gap; and when the time approacheth, that hee hath a full purpose to doe a fearefull execution on a Land, then doth he take away the mourners, and deliuer the suruiours vp to hardnesse of heart, and carnall mirth and iollity, that so he may haue a ful blow at it, when there is none to hinder, and without let powre forth all the vials of his wrath, when there is none stands vp to deprecate. O excellent fruit of lamentation for publike sinnes! it gets a reprimall of an whole Towne or Countrie, and causeth, that the Lord will not suffer his furious indignation to ouerflow. So a man is a great benefactor to his Countrie, by powring forth his teares in this wise; and should not Christians, as well as (yea, more then) Heathens, shew themselves true louers of their Country? But, it doth likewise preserue the mourners selfe from infection of sinne, causing that it cannot seize vpon his soule, to poyson it, as else the nature of it is to doe, so long as he continues to weepe and groane for it. In common plagues, there is great enquiring after preseruatiues. One commendeth Rue; another, Wormewood; a third, Holy-thistle; some this, some that, as their iudgement leades them. But beloued, the worst of all diseases,

*Keepes the  
soule from  
infection.*

eases, the most catching, the most contagious, the most apt to lay hold vpon all, that come within the breath of them that are ouer-runne with it, is sinne. The plague it selfe, and the most desperate of all plagues, is nothing so apt to leape from man to man, and house to house, as sinne is. The scabs among sheepe, the murraine among cartel, doe not more speedily ouerrunne the whole flocke and Herd, then wickednesse will doe an whole house, towne, and Countrie. Onely there is one most notable preseruatiue, which euery man carries about with him, which he need not take paines to seeke elsewhere, but in himselfe, nor be at cost to buy of any but himselfe, and that is sorrow, griefe, teares, the same that the Psalmist here speakes of. And whosoeuer he be, that can take but a reasonable draught of his owne teares, morning and euening, or but twice or thrice a weeke, yea, or seldomer, for the sinnes of the men, with whom hee liueth, shall neuer be infected with them, nor drawne by imitation, to like and practise them : for the soule will neuer agree to doe that it selfe, which it is pained in it selfe to see another doe. Will you not now make for your selues, and take this soueraigne medicine against this pestilent sickness : Oathes, lying, cursing, bribery, simony, coozenage, oppression, vsurie, idlenesse, voluptuousnesse, pride, reuenge and filthinesse, shall neuer catch you by the example of other men, if you mourne for them, and behold them committed of others, with griefe and anguish of spirit.

rit. Will you not therefore stirre vp your sorrowes, and saue your selues from the perill of an euill generation? Especially, seeing this sorrow will doe yet more good, by making them, in whom it is, carefull of seeking the reformation of others, so farre as lyes in them, and their duty and power extendeth. As godly sorrow for a mans owne sinnes, will bring forth repentance not to bee repented of, and cause him to amend his owne euill wayes: so godly sorrow for other mens sinnes, will also make him seeke to draw them to repentance and amendment. This will cause him to contend and contest against sinne and sinners, and with all his might (according to his place and calling) to oppose and resist both it and them. If hee be a Minister, this sorrow will set open his mouth to crie out against it, and cause him to lift vp his voyce like a Trumpet, to pronounce defiance, and sound war against it, on Gods behalfe. If he be a Magistrate, it will arme his heart with courage and constancie, and all due seueritie, so that hee shall vnsheath the Sword of authoritie, and lift vp his arme, and smite the wicked doers soundly, with an heart vertuously hardned against the vices of foolish pitie, and of fearefull cowardice. If hee be but a priuate person, it will make him admonish, reprove, complaine, and sollicite Magistrate and Minister, and all he can, to procure a redresse. Sorrow is a thing so much against the good liking of Nature, and a burden of which, euery one that stands vnder it, is so truly and earnestly

Makes one care-  
full to redresse  
sinne.



earnestly desirous to bee eased, that it will stirre vp his care to shake off the burden, and remoue away that, that doth procure his sorrow. So shall a godly man not alone saue himselfe from sinne, but bee made an instrument also (so farre as is possible for him, if it may be) to saue others from sinne, he shall preserue himselfe from the contagion, and be inabled, if the disease bee not past cure, to heale them that are diseased. Thus when *Paul* had heard with bitter griefe the disorders of Corinth, he could not be well, till hee had sent a letter vnto them, and dispatched *Titus* thither also, to see things better ordered. And when *Ezra* had fasted and wept for the sin of Israel, how carefull was he (with the helpe of the Princes) to redresse that abuse?

Saueth one from  
the common pu-  
nishment.

And from this good effect, will follow another no lesse desireable, as a fruite of this; namely, that the mourner shall saue himselfe from partaking in the common punishment, if it must needs come. *Lot's* righteous soule was vexed, as you heard, with the impure conuersation of the Sodomites; wherefore the Lord sent his Angell, and deliuered him from those flames of brimstone that consumed the Sodomites. And the Apostle concludeth hence, that God knows how to deliuer his: and so it must needs hold, chiefly in the like case, the Lord will rather euen miraculously deliuer those of his people, that set themselues against the sinnes of the times with bitter lamentation, then that they shall not bee safe, euen then when others are smitten.



smitten. *Jeremiah* wept for the pride of the people: and did not the Lord performe his promise, and make the enemy to intreate him well in the euill day? *Baruch* and *Ebedmelech* also were among the few mourners for Ierusalem: and had they not their liues giuen them for a prey, whither euer they went, though the Sword of the enemy raged in the house, and in the streetes? Yea, doe wee not reade that excellent vision of the Prophet *Ezekiel*, how that before the Citie was giuen vpto destruction, he saw the Lords Angell appointed to goe forth with a pen and inkhorne by his side, and passing thorow Ierusalem, to set a plaine marke vpon the foreheads of all those, that had lamented and mourned for the sinnes of the Citie, and that no plague was permitted to breake forth vpon the rest, till these were marked to escape? Loe, how those that sigh, and crie for the abominations committed in a Citie, shal surely escape the miseries that must come vpon that Citie. Teares are able to procure safetie to a man, even in a generall and common ouerthrow, where wealth, friends, wit, strength, and all other helpes will faile him: for either the Lord will graciously, and in mercy take them away from the euill to come, and gather them to their fathers, that they may not see the misery which is to ouerwhelme the people, or else he will hide them vnder the shadow of his wings, and by his Fatherly providence for them; take some order, that they may goe safe in the common desolation. Behold

*Ezek. 9. 1, 2.*  
*&c.*

hold a way of safe-guarding your selues in the hardest times, and of procuring that blessing to your selues, which vngodly men doe falsely promise to themselves from the vanitie, and lyes, vnder which the Prophet saith, they think to lye hid, namely, that when a scourge doth ouerflow, it shall not come neere you; and that is nothing else but to doe, as our Prophet hath done before, send vp sighes and groanes vnto the Lord, for the publike sinnes; and whosoever bewayleth the generall wickednesse, shall also bee deliuered from the generall punishment. Therefore if any man desire to be puld, as a brand out of the fire, and to bee one of the two or three berries in the vtmost boughes, that must hang vpon the tree, when all the rest are beaten off, let him prouide for his owne peace and welfare betime, by making his heart to ake, and his eyes to weepe for the common abominations. And so you see what good this mourning will do, in regard of the publike State, by proroging the punishment so long as is possible, and in regard of his owne selfe that mourneth, by keeping him from the infection of sinne, making him carefull to seeke the amendment of others, and so sauing him from participating in the publike plagues.

## CHAP. V.

*Containing the fourth reason of the point from the euill that will insue for want of mourning.*



Arrie your thoughts a little further, and let them consider of the euils, that will necessarily follow from the absence of these teares. It is certaine, that no man can shun the infection of other mens sins, vnlesse hee mourne for them; as no mourner is infected, so none but mourner's can be free from infection. Hee that grieues not for a sinne that others commit, will easily be induced to commit it himselfe, if occasion serue, at least hee will soone bee drawne to like it, and thinke well enough of it, and then the infection hath taken the heart, and hath possessed the spirits and vitall parts, as it were, of his soule; and that is enough to kila man, though it should bee kept from breaking forth in outward action. Some men, by vertue of a good constitution, escape the Plague in the hottest and forest of all plagues, and that also, though they vse few or none antidotes or remedies. It is not so with our inward man, in regard of sin: For of so ill a complexion, as it were, and so vn-sound and healthlesse a constitution are all our soules, since the defiling of our nature by the first sinne of Adam, that any sinne almost doth easily, speedily, vnauoydably, cleaue vnto the same.

*Reas. 4.  
From the ill effects of not mourning.  
The soule will be infected.*

same. The driest Touchwood or Tinder that is, doth not more readily take fire by any little sparke, then our soules will catch a sinne by bad example. And sinne it selfe is so strong and vehement in the working of it, and withall so deceitfull, close, and insinuating, that it doth almost insensibly conueigh it selfe into our inward bowels, euen almost before we are aware: so that vnlesse we doe moysten our selues often, by the teares of godly sorrow for sin, we cannot liue amongst others, that do euenglow with the fire of it, but wee shall also burne and glow for companie; neither is there a man vnder Heauen so sanctified, but hee shall become wicked with wicked men, if his soule mourne not for their wickednesse. *Lot* would sure haue been vncleane in Sodom, if their vncleannesse had not vexed his righteous soule. Therefore to preuent a mischief otherwise vnpreuentable to our selues, namely, the being polluted with other mens faults, let vs see it a dutie (and follow it) to wash our selues with teares from that pollution.

*A man shall be  
carelesse of seek-  
ing of redresse of  
euils.*

Otherwise, wee shall also pull another euill vpon our selues, euen make our selues slacke, carelesse and remisse, in the endeuour of reforming the sinnes of our brethren. Hardheartednesse, in not feeling the burdensomenesse of sin, will cause, that a man shall sit still, and let it take its course, and bestow no paines to redresse it: for that that one doth not feele to be euill, why should hee bestirre himselfe to amend? And surely

surely hee feesles it not euill, that doth not mourne for it. What was the cause that the Corinthians did so carelesly tolerate the incestuous person among them? Hath not the Apostle taxed it in one word, saying; *And you haue not rather griued, that such an one might bee taken from amongst you.* Lo, they mourned not for the sinne, and therefore they chastized not the sinner in good manner, as they ought to haue done, for his amendment. And so will it euer bee in all places and times. In what measure sorrow for sinne is wanting, care of amending it will be wanting also: little of this, if little of that; and if none of that, none of this wil be seene in mens liues. This vnseensibleness of sinne, is ioyned with too much sensibleness of other things; it makes one so timorous, that he dares not speake against wickednesse, for feare of offending such and such: it makes a man foolishly pitifull, and cruelly compassionate, that he cannot find in his heart to hurt the offender, euen by due executions of iustice. He, whose heart and eyes cannot performe their office, in griuing for, and lamenting sinne, neither will his hand and tongue doe their offices, in speaking and striuing against it. The same corruptions that make the hart short in grieffe, and the eyes in teares, will also make the tongue short in reproouing, and hand in punishing. Neither will any man lay a plaister to that sore, which he thinkes not worth griuing for; for if it were dangerous, why is not he sorry? If it be not dangerous, what need a plaister?

Q

And



*Publike plagues  
will come.*

And so it will follow, that sinne hauing none enemy to resist it, none to oppose and fight against it, will mightily preuaile (as a fire which no man seekes to quench,) and so get the vpper hand, till at last it grow so high, crying, and insufferable, that the Iustice of God can no longer forbear it, but he himselfe must take the matter into his owne hand. Then follow sore and heauie calamities vpon the Church and Commonwealth, and the whole Nation groanes vnder Gods blowes, because few or none did groane for the sinnes that prouoked him. When many commit euil, and none lament it, then the wrath of God will surely arise, then is sinne gotten to his full ripenesse, and then the euils abouenamed, sometimes singly, sometimes altogether at once, are appointed to destroy a Nation. All the policie of Gouvernours, all the valour and courage of souldiers, all the wealth of Citizens, and the lone and friendship of neighbours, shall not keepe a Nation in welfare, nor mounde it from grieuous and fearefull plagues, if once the voice of sadnesse and mourning, and of thole that crie and weepe for the abominations of it, be put to silence. Then will God change their wisdom into folly, & catch them in the snares of their owne craft; and if other meanes should faile, will make them, euen to vndo themselves. Then shall power bee turned into weakenesse, and courage into cowardice; for God will fight from Heauen against them, as the Prophet tels the Iewes; and if their enemies were but dead



dead carcafes, yet should they rise and overcome. When all cease mourning, then shall all begin suffering, for that is a sure prooffe, that sin is come to his full growth, and that the measure of mans wickednesse, is replenished euen to the brim. Indeed, what is there then remaining, that can in any reason be thought able to moue the mercy of God to longer forbearance? When none bewayleth, or as good as none; when none supplicateth, when none pleade the cause at the barre of his mercy, how can Iustice but raise it selfe vp, and smite the abusers of former mercies, with so much greater seueritie, by how much they haue been longer borne withall?

And further, it will come to passe from this letting sinnes slip away by them without sorrow, that the children of God (if any few graines of Wheate bee found hidden in the huge heape of chaffe) shall perish in the common destruction, and bee smitten with the rest, because they mourned not for the rest, but did rather partake of their sinnes, by not opposing them: for none is in mercy marked for the day of deliuerance, but a mourner. Though a man be for the generall, vpriight and godly, yet if in that particular, hee doe so farre degenerate from the rules of godlinesse, that he remaine sorrowlesse, for the dishonour done to God by others, this vngriewing disposition hath so deeply ingaged him into the guilt of those sinnes, that it will very hardly stand with the truth and wisdom of

*They shall perish  
in the common  
destruction.*

God, to let him goe free; but he must cause him (for the good of his owne soule) by the smart of crosses, to grieue for such euils, as else he would not grieue for. So mischiefe vpon mischiefe breakes in, when teares and mourning stand not vp to preuent the same. A mans selfe is infected, he becomes carelesse of reforming euill, God smites the whole societie, for the sinnes now committed by all, and lamented by none; and then hee that mourned not, must himselfe also smart for company. Shall we not seeke to stop the way against all, and each of these euils, by intrenching our selues, as it were, within these Riuers of waters?

And so, Brethren, you haue reasons great store, to prooue the dutie, and perswade vnto it. If you loue God, whom sinne grieueth; if you loue your neighbour, whom sinne hurteth; and if you hate sinne it selfe, which all ought to hate that loue God and their neighbour; if you consider, how loathsome and grievous a thing sinne is, how offensiue to God, yea, and iniurious, how harmefull also to mankind, both to him that dares practise it (whose soule it tumbleth to the bottome of hel, besides other crosses of all sorts, which attend it for the present,) and also to the Countrie, where it is suffered, causing the Lord to send out Sword, Pestilence, Famine, and all manner of dolefull miseries against it: If you consider, that this mourning wil surely cause the Lord to reprieue the whole Countrie, and that it will keepe the soule of the mourner free from infection,

infection, and stir him vp to al due meanes of redressing sin, and so saue his own soule, at least, frō the cōmon calamity, when it can now be longer no deferred. And lastly, if you remember, that where this mourning is absent, a mans soule will surely be infected, he wil grow careles of doing that which he ought to doe, for redresse of euill, and so sin growing mighty, will infallibly and ineuitably procure a common iudgement, in which himselfe shal also, as a man not signed for deliuerance, be taken away among the rest. If, I say, you doe acknowledge and confesse all these things, as they are all manifest, and doe seriously lay them to heart, you cannot chuse but yeeld in your very consciences, that you all ought to doe, as the Prophet here professeth to the Lord, that himselfe was wont to doe, euen cause *Riuers of waters gush out of your eyes, because men keepe not the Law of God.*

## CHAP. VI.

*Containing the first vse of the point, a reproofe of them that doe neglect this duty.*



Vt alas, alas, my Brethren, how slow and backward haue wee all been, to this so plaine and needfull a dutie? Ah, it is most euident, that we deserue most sharpe reprehension for being so scant in teares for that, for

Q 3

which

Vse 1.

*Reproofe of those that mourne not for common sinnes.*

which this man of God did weepe so abundantly. For where is there, my brethren, alacke, where is there to be found one man amongst vs, that hath imitated so precious, and withall so manifest example? Where is his dwelling, whose face is couered with these teares, and cheekes made wet with this weeping? In what corner may we meete with him, or her, that is able to professe in truth before the Lord, and his owne soule: *O Lord, Riuers of water haue run downe mine eyes, because they keepe not thy Law*? O, no, no; we are sold ouer to mirth and iollitic. Behold, slaying of Oxen, and killing of sheepe, eating and drinking, and calling to hang sorrow, as once among the Iewes. Behold, piping and dancing, and minstrelsey; behold, making our hearts fat and iouiall, as in a day of slaughter. But alas; Ah, alasse; the sinnes of the Land are not laid to to heart by (almost) any of those that inhabite the Land; and for a thousand sinners, hardly haue we one weeper. As for the common multitude, why, they would thinke him euen quite out of his wits, whose face they should see blubberd with weeping in a corner: And why forsooth? Because his neighbours be wicked and ill liuing men, and keepe not Gods precepts. Why (would they think and say) what is that to him? Shall he beare other mens burdens, or answer for other mens sinnes? Or can hee mend their faults by sighing and weeping for them? Why then should hee vex himselfe for that, which will bee neuer a whit the better, if hee should

should vex his heart out, at it? This would be the censure of the common and ordinary man, of such a mourner, as the Text speakes of, they would count his teares ill spent, and himselfe a foole for his labour. And as is their iudgement, such is (and such needs must bee) their practice. They neuer in all their liues wept one tenth part of a teare, for all the finnes and abominable deeds that euer they heard of, or saw committed: vnlesse it haue falne out, that the same thing haue been an hurt vnto themselues, or some other man, whose case they haue tendred, and so bemoaned the person, not bewailed the sinne; been sorry for it as an iniury against man, not as a transgression of Gods precepts. But this neglect is not found alone with the vulgar sort of men. Nay, those that haue gotten some good measure of knowledge and of vertue, and doe exercise themselues with some due care to keep themselues vnspotted of the wicked world, euen these also, for the most part, haue eyes altogether drie and tearelesse, in regard of other mens offences. Who of those that seeme to know and feare God, & to delight in his wayes, is carefull to wipe away the staines of his neighbours finnes with his owne teares? Brethren, I demand of each of you; Can you say, & affirme, and that truly and sincerely in the presence of God, that your eyes doe yeeld forth streames of water for the publike finnes?

Againe, I propound this question to euery of your consciences: Art thou able to take vp Da-

*uids* words here, and with the good leaue of thine owne conscience to affirme, as he affirmed, *Riuers of waters, &c.* Doubtlesse there are but very few, if at all there bee any of vs, that may affirme thus much of himselfe, without a manifest accusation of falsehood in his owne soule. If we lament our owne sinnes, we thinke it abundantly sufficient, though wee lend no teares at all to bewaile our neighbours faults. Indeed it must not bee denied, that the greater number of teares, and those the most earnest and bitter, must be bestowed by euery man, in lamenting the sinnes of his owne heart and life: but yet seeing God is dishonoured also by the faults of others, and the soules of our brethren, as well as our owne soules, ought to be deare vnto vs; neither can it be denied, that it is a sinne, and a fruit of our not sufficiently hating sinne, and louing God and our brethren, that we are so exceeding defectiue in sorrowfull teares for their misdeeds, and cause enough there is, that each of vs should take vp a grievous complaint against himselfe, and say, O Lord, how vnlike haue I been to thy seruant *Dauid*? No floods, no drops of teares, scarce halfe a score teares, scarce fiue, scarce two, scarce one, scarce halfe an one, doth proceed from mine eyes for the many and hainous transgressions, that I doe daily see with mine eyes. Where was my loue to thee, Lord? Where mine hatred of sinne? Where my charitie to my brethren? O how iustly mightest thou sweepe me away with the Besome of the common



mon destruction, and bring thy fearefull plagues vpon all of vs, euen my selfe amongst the rest, because they sinned, and I wept not for their sinnes? We are bound, brethren, euen to be angry, and to fall out with our selues, when wee find in our selues a manifest neglect of a plaine dutie, so euidently enioyned by God, by others so plentifully practised, and grounded also vpon so good, and vndenyable reasons as this is: and therefore now charge thy soule before the Lord, with a great sinne of omission, in that thou hast forgotten, or nor regarded to weepe in secret for the publike sinnes. There want not men amongst vs, that can eagerly inueigh against the Worlds naughtinesse, and aggravate the offences of others in words, and with a satyricall bitterness, set out the greatnes of their folly. Yea, there are some, that can make matters worse then they be, and set a deeper and dirtier colour vpon the sins of others, then they ought to doe: but among these witty and sharpe reproouers, of these vehement and clamorous accusers, is there any one, trow you, that may be called a weeper, a mourner, a lamenter? It is easie to exercise ones wit vpon the sinnes of others, by making them ridiculous, to mooue the spleene with laughter. It is easie to exercise ones stomake vpon the sinnes of others, by violent inuectiues, to make the offenders odious; but it is hard, yea, hard indeed, to exercise ones sorrow vpon the sinnes of others, to make our selues carefull of not offending in the like kind, and of seeking to  
stop

stop them also from offending. Diuers may say, I beheld the transgressors, and laughed at them: diuers also, I beheld the transgressors, & chafed at them: but few (alasse, how few?) can vse another sentence of *Dauid* in this Psalme, and say; *I beheld the transgressors, and was grieved, because they kept not thy Word.* Let vs therefore earnestly condemne our selues in our hearts, that haue eyes so drie, and void of teares, when we haue a Land so naught, and full of sinne. For Brethren, how stands the case with vs? Can wee iustly excuse our selues, and say, The cause of our not weeping, is the want of cause to weepe, for that amongst vs, the commandements of God are diligently kept, so as there is no iust reason of digging vp Fountaines of teares, to bewaile the contrarie? Are we able in truth to defend our selues with this Apologie, which were the onely due Apologie, that would defend vs from blame for not weeping? I would to God, euen hartily I would, that it were so, and that it were nothing but our, either too much zeale, or too much aptnesse to find fault, that made vs in this manner to accuse and condemne our selues, and you. But alasse, the contrary is **most** manifest and vdeniable. Sinne aboundeth with vs as much, as euer it did (I thinke) in the streetes of Ierusalem; and (as it is fore-prophecyed, that knowledge should, so it is fulfilled, that) wickednesse doth euen ouerflow, like the waues of the Sea. Oathes, and blasphemies, and cursed speakings, breaking of the Lords day, & vnhalloved profanation

profanation of Gods hallowed Time, contempt of Gods Word and Ordinances, and a shamefull turning of Religion into a meere forme & fashion, disobedience against Gouvernours, murder, whoredome, theft, fraud, vsurie, briberie, simonie, all sinnes, almost, of all sorts, in all estates, all places, all ages, all conditions, all sexes, doe swarme round about, and fill the World, like the Frogs of Egypt, or the Flyes. The face of our Nation is couered ouer with a Leprosie and Tetter, of most odious and loathsome wickednesse. Who can walke the streetes in a Market, or a Faire-day, and not heare a thousand oathes, and a thousand curses, a thousand lyes, and a thousand periuries, euen wilfull and grosse false swearing, euen for a very trifle? With vs they despise Father and Mother; with vs they oppresse the poore and fatherlesse; with vs, they defile euery man his neighbours wife; and with vs, they take vsurie, and lend for encrease. Amongst vs, there is lying, swearing, whoring, stealing, killing, and in a manner, no mercy, nor truth, nor knowledge, nor feare of God in the Land: so that it is nothing else but very blindness, that makes vs not to see, if we see not, our Countrie to be euen buried almost, in a Sea of wickednesse, and yet loe, wee weepe not, nor mourne; our dead hearts and drie eyes drop downe no teares for all this. O blockish and sencelesse soules of ours! O consciences hardened and deaded, and little lesse then seared with an hot Yron! O that wee could bee greatly discontented

contented with our selues, for hauing been so exceeding hard-harted this way, and for hauing bestowed so little time and paines in labouring, to make our selues softer. We haue not onely not wept, but not striuen to weepe, not alone haue we omitted sorrow, but euen the endeauring after sorrow hath been farre from vs, and that of the two is the much more faultie, for he that labours to performe a Christizn durie, and yet failes of it, for all his labour, is a farre lesse offender, then he that doth vtterly forbear all paines to performe it. Now so it is with most of vs (I thinke, I may say with most of vs) wee haue bestowed no paines, nor time, to digge vp these fountaines of teares, we haue not set our thoughts that way, nor laboured the matter with our owne hearts, to make them grieued and sorrowfull in this behalfe. Againe, and againe therefore, let vs compare our selues with this Prophet, and wonder at the difference, that he had floods of teares, and we haue scarce at all one reare, to shed for the breach of Gods Law, which is so notoriously broken amongst vs. There is, I acknowledge, a generation of fault-finding men, that make vs farre worse then wee be, their sharpe-sighted eyes can see no lawfull Ministry, no true Word, Church, Sacraments, nor prayer amongst vs; and yet of these captrious People, and carping Nation, that ouerlash so much in accusing, there is scarce any that mourneth for the things hee carpeth at: for they spend themselves in false accusing, that they haue

haue no leasure to bestow in true bewailing of our sinnes. But tho wee may not, nor must not acknowledge our selues so bad as they would make vs (for a body may liue, tho he be sicke and diseased; and *Iob* was a true and liuing man, tho couered ouer from head to foote with boyles and Vlcers, that his friends knew him not,) yet neither can wee deny our selues to bee a people very wicked and disordered, to whom the Prophets words may fitly bee applied; *Ah sinfull Nation! Ah people laden with wickednesse, a corrupt Seede.* And againe; *We haue deeply renolsed from the Lord, and our sinnes are gone ouer our heads, and they reach up to Heauen.* And in another sense we may say as he; *The whole head is sicke, the whole heart is heavy, from the crowne of the head, to the soles of the feete, there is little to be seene but wounds, and swellings;* and yet, ah yet, we lament not; those that feare God, lament not; those that come to Church, and loue the Word, lament not; those that desire otherwise to walke vprightly and conscionably, lament not: so that it may wel be a question, whether most of vs euer read this sentence, or heard it read with any consideration and aduisement. If the eyes of sinners were only found drie, if teares were absent alone from the cheekes of those that work wickednesse, it were not much: who could expect any thing but stonie hardnesse, from stony-hearted men? But euen the people of God, his owne children, that should haue hearts of flesh within them, these also haue continued hard, in regard of other mens

mens faults, and euen forgotten that it is a dutie, to make Riuers of waters descend from their eyes, because men keep not Gods statutes. Now Brethren, if this were a fruit of a kind of naturall vnfitnesse to mourne, because we were made of a firmer mettle, then that sorrow could melt vs: we might then lay the blame vpon the body, rather then the mind. And yet if nature had denied vs teares, it hath not denied vs sighs, & groanes, it hath not denied vs the power of sitting in heauines, and of making our selues sad and pensiue. Though wee could not weepe so plentifully as this Prophet, yet we might rend our hearts, and earne in our bowels, and ake within, and sigh, and grind our very soules to powder, which yet alas wee neither doe, nor striue to doe. As the outward demonstrations of sorrow, I meane, wet eyes, are absent from vs, so is also the substance thereof, I meane, the inward tumbling of the soule vp and downe disquietly, the hearts beating it selfe, as it were, against it selfe, and causing it selfe to be pained. So then we neither mourne outwardly, nor yet inwardly; wee neither weepe with our eyes, nor grieue with our hearts; and what can wee say in our owne defence? For certainly, brethren, it is not the want of aptnesse to weepe, that makes vs not to weepe, for our eyes are ready enough in other cases, and for other matters, to yeeld forth euen Riuers of waters. Let but an husband, or wife, or child, or friend lye sicke, and be ready to die; let but fire come and consume some part of our goods;



goods; let any man but coozen and deceiue vs of some summes of money; yea, let any friend shew himselfe vnkind, and disrespectfull of vs; yea, let any enemy reproch vs with froward and bitter speeches; yea, let a Gouvernour chide and shent vs, as we thinke, without our fault; or but an equall take vs vp ouer-cuttedly in termes, or any, almost, the least thing befall, that wrongs vs in body, goods, or name: O then how we melt like waxe before the fire? What flood-gates be our eyes? How do teares push themselves forward (like a breach of the sea) and will not bee stopped? Then we cannot speak, but we weepe, and sob, and hardly can speake for weeping. O foolish man and vnwise! Canst thou haue while and heart to weepe so much for the euill words spoken against thee, for the discourtesies offered vnto thee, for the losses and crosses that do befall thee, and canst thou not weepe at all for the sinnes committed against God, for the thousands and ten thousands of oathes and blasphemies that are darterd at his Name, for the wofull sacrilege committed against his Church, for the ignorance, blindnesse, hypocrisie, profanenes of the multitude, and in a word, for all the numberlesse abominations, that are daily, hourly, minutely committed amongst vs? O heart possessed with selfe-loue, and prizing its owne ease and welfare aboue Gods honour and glory, and making more account of its self, then of its Maker! Here now if in any thing we should enlarge our selues, in speaking against our selues, and in reproof-

reproouing, shaming, condemning our selues ; and this, if any thing, we should most vehemently presse vpon our selues, as an extreme and vnanswerable aggrauation of our hardnesse, which by this we know, not to be naturall, but sinfull. Say to thy selfe, I came to such a place, such a time, and found the countenance of my parent, brother, sister, or friend, estranged from me; and his words and carriages vnloving towards me : It put me in my dumps for a day or two after, and made mee water my plants, and moysten mine hands and handkerchiefe with teares. I went, not long after, into another place, and heard fortie foule oathes, and a number of horrible execrations and raylings, and one or two drie sighes serued the turne at this wickednesse, or scarce so much was done by me, to shew my sorrow. O Lord, O Lord, how aboundeth mine heart with ouer-high conceits of my selfe? How doe I ouer-value my self, and vnder-value thee? What, to be more troubled at a crosse word or two against my selfe, at the denying of some smal request, at any discourtesie, any iniury, then at so many oathes, lyes, curses, raylings, as I haue heard without trouble? I know not whether I should be more ashamed of mine excessiuenes of teares in the one case, or my defectiuenesse in the other; but both layd together, doe make vp the measure of mine hardheartednesse to the full. If I could sigh, mourne, weepe for nothing, it were not so much, that I did it not for the sinnes of others; but when I haue such store of teares for other

other things, now to be so scant of them for that that deserueth the farre greater quantitie, what shall I say of my selfe? Sure this deserues a degree of sorrow, beyond teares, and so fall vpon thine owne heart, and crush it too picces with dislike of thy selfe, that hast been so extremely insensible in Gods behalfe, so ouer-tender in thine owne. O that these words of mine might so farre preuaile with my selfe and you, brethren, that wee may at leastwise acknowledge our selues to bee greatly faultie, for not hauing discouered our detestation of sinne, our good will to God and Man, our religious care of the publike welfare and our owne, by taking out the lesson of *Dauid*, and of *Ieremy*, and by following the worthy patterne of holy *Ezra*, and blessed *Paul* and our most blessed and worthy Sauour himselfe. Doubtlesse it will doe some good, to know our sinnes, and to confesse against our selues, saying, I am in truth exceedingly too blame, for my lauish and prodigall casting away such a multitude of teares for nothing, and bestowing so very few or none in that case, wherein they would haue been (as precious seed in a good ground) exceeding profitable to my selfe and others, I meane, in bewailing the sinnes both of my selfe and of the times.

## CHAP. VII.

*Containing the second vse, viz. an exhortation  
and direction to this dutie, of mour-  
ning for the faults of  
others.*

*Vse 2.*

*Exhortation to  
mourne.*

**B**Ut now, hoping that you doe all both see and feele, this omission of teares to be sinfull, I must turne my speech vnto your hearts for another purpose, requiring you in Gods name to reforme this fault, by turning your laughter into teares, and your ioy into sorrow, as Saint *Iames* aduiseeth. Ignorance of a dutie required, though it cannot wholly excuse the neglect of it, is yet some mitigation of the fault: but when a man is plainly told of a dutie, convinced that it is a dutie, reprooved for omitting it, and yet is carelesse to performe it, now his carelesnesse is notorious and inexcusable. Perhaps, my Brethren, some of you that haue now been taught the needfulnesse of these teares, did neuer consider the matter so well before, but now that the thing is made plaine vnto you; and your soules must needs confesse, that you also, as well as *Dauid*, ought to be mooued with the faults of others: continue not to omit a knowne dutie, lest your consciences accuse you of wilfull disobedience. Not alone to doe what God forbids me, when I know his will to the contrarie, is a fruite of wilfulnesse; but also to neglect what hee enioynes, when his good pleasure is made manifest vnto me.

We.

Wee haue taken from you the excuse of ignorance; wee haue made your hearts to confesse, that you ought to haue wept some of *Dauids* teares: wee haue, I hope, made you sorrowfull for not weeping them; now, wee pray you, let vs make you carefull, to shed these teares more plentifully hereafter. I know, that the same *David* that here tels of riuers of teares, doth also tell of his songs in the night, and great reioycing. But there is no such opposition or fewd betwixt such songs, and such teares, that both may not well be done in their seasons. The day is long enough for both, at least, our life is long enough, and euerie Christian must find while to mourne for his owne and others faults, that he may be comforted: he must sometimes make his teares his drinke, that he may be fitted for the cup of consolation; and put himselfe in ashes, that hee may be ready to receiue the garments of gladnesse. Wherefore, brethren, frame your selues to mourning and lamentation, lift vp your voyces, and weepe, and draw forth water, and powre it out here before the Lord, for an acceptable drinke-offering, as once it is reported of the people in the dayes of *Samuel*: A fitter season to mourne, wee need not seeke for. The Text fits well with the time, Oh that our harts would fit with both! God hath mourned, wil not ye mourne? Be not among the generation of men, that mourne not when they are wept vnto; we come now to tell you, that God would haue you weepe. He calls for your teares,

and he lookes for them: and let him not looke in vaine. Take vp the words of the Prophet, and say; *O that our heads were Fountaines, and our eyes Well-springs of teares, that wee might weepe day and night, for the sinnes of the Daughters of our People!* Yea, let euery man say with him; *My belly, my belly, depart from me, comfort me not, looke away from me, for I will weepe bitterly, because (not of the flaine, but) of the sinnes of the Daughter of my People:* for it is a day of wickednesse and abomination, and a time of extreme dissolutenesse. My bowels, my bowels, I am pained at the heart; I cannot hold my peace, mine heart makes a noyse within me; for I haue heard the voyce of swearing and cursing, sinne vpon sinne, iniquitie vpon iniquitie; the people is a foolish people, they haue not knowne God, they are sottish children, and will receiue no instruction; they are wise to doe euill, but to doe good they haue no knowledge. Imitate the good Prophet in these words of his, and labour to put on his affections, and then proceede more particularly, and say: Oh the oathes and blasphemies in our Nation! O, the contempt of Gods Word and Gospell in our Nation! O, the pride and idlenesse in our Nation! O, the drunkenesse, whoredome, and filthinesse in our Nation! If Rome, or Constantinople abounded with swearing and cursing, who could looke for better there? If France and Italy were full of whoredomes, who could expect other in those corners of Popish darkenesse? But England, Ah England! Gods Signet, Gods Iewell, which



which he hath fostered as tenderly, and adorned as graciously, as euer he did Iudea. England, the one onely Nation, almost, that doth openly and solely professe the true Religion of God: I say, England aboundeth in all these sinnes. What shall we say or doe? Whither shall we turne our selues? And how shall we comfort our selues for this, when euen England is full of all wickednesse? What? Swearing in England? Cursing in England? Lasciuious dancing, dallying, and wantonnesse on the Lords day in England? Contempt of Gods Word, drunkennesse, pride, idlencesse in England? Euen in England, where there is so much preaching, and so much hearing? Where the Gospell hath banished Poperie for so many yeeres? Where the Scriptures haue so long time been read and published, and where God hath vsed so many meanes for so great space of time to recall vs? O, breake our hearts within vs, and let our eyes drop downe teares to thinke of it! But what meane I thus to strue with you for teares, and to wrest and extort them out of your heads by force? To weepe a little at a Sermon, is nothing to speak of: there is a further matter required of you. In secret, I say, in secret, when you bee all alone, and may more freely doe it, then doe it more abundantly; or else to doe it here a little by compulsion of earnest words & perswasions, is little worth, and will doe little good. I confesse, that in meditating these things with my self, I found mine eyes great with teares, and mine heart within

Prepare to the  
worke.

me swolne with sighes, and I hope that the vttering of them, may haue also power to fill some of your hearts, and of your eyes also. But, ah, there is yet a greater and secreter mourning which I call you to. *He weepes in truth, that weepes without wisse.* Take thou some time this day, or some other day, to get alone by thy selfe, and presse these things vpon thy self, that haue bin so earnestly beaten vpon thee in the preaching of the Word; and there bowing the knees of thy soule before God, begin with an acknowledgment vnto him, that now thou confessest this mourning: for the publike sins is a duty, which he doth iustly require at thine hands, & which thou hast sinfully neglected heretofore, but now art sorrowfull for that neglect, and desirous to performe hereafter; and then humbly beseech him to thaw, by the sweete and warme beames of his Grace, this frozen heart of thine, and so to smite this rockie soule, that it may yeeld forth, as once the naturall Rocke did; euen Riuer of water. Pray him, according to his most free and gracious promise, to powre vpon thee the Spirit of Grace and supplication, and remouing the heart of stone, to put within thee, in stead of it, an hart of flesh, that thou mayst now doe, what *Dauid* did, and what thy selfe by his example art called vpon by the Ministrie (and art accordingly desirous) to doe.

Begin to weep  
for thine owne  
sinnes first.

Having thus prepared thy selfe, then set about the worke it selfe, and first, begin to weepe for thine owne sinnes; for assure thy soule, it shall be

be all in vaine, for any man to labour to bewaile the faults of others, that doth not in the first place bewaile his owne faults. Thinke and say thus then to thy selfe in thy meditations: Ah, what a vile and wretched sinner am I? What a Childhood haue I spent? What an Youth? What a Middle-age? And (if thou beeest come so farre) what an Old-age? What thoughts haue I harboured in mine heart? What words haue I vttered with my tongue? What deeds haue I done with mine hand? This tongue of mine hath sworne many a vaine, passionate, and outragious oath: This tongue hath cursed, and rayled, and spoken profanely: It hath spoken wantonly and filthily, and told many a lye and false tale. This hand hath vsed cruelty, reuenge and dalliance. This heart hath swolne against Gouvernours, and boyled away in enuy and malice. This heart hath been feareleffe and carelesse of God, and hath forgotten him and his Word, and euen doubted of his Beeing. O wretched tongue, wretched hand, & wretched hart! O, would that I could mourne for all these abominations of my life! O, that all the teares which euer I wept in all my life, for crosses, losses, wrongs, iniuries, vnkindneses, and the like, were now all vnwept, and gathered together at once in mine eyes, that I might powre them forth in godly sorrow before the Lord for my sinnes! Be thou humbled and cast downe, O my soule, and be thou troubled within me! wallow thy selfe in the dust, and tumble thy self in ashes.

Thou hast offended against thy Maker, and sinned against thy Redeemer, the holy Sonne of God. Thou hast wronged thy neighbours, and hurt thy selfe, and deserued damnation; and, Ah wretch, thou hast shewed thy selfe vngracious and vngratefull, against that heavenly, carefull, and tender-hearted Father, that gaue his onely Sonne to death to ransom thee. What Father euer so louing? What child euer so rebellious? Why are you drie, O mine eyes? And why art thou stony, O mine heart? Why doth sorrow flie from mee? And why are teares departed hence? O that I could weepe! O that I could weepe! O that I could euen be melted and dissolved into kindly teares, and with blessed *Peter*, weepe bitterly; and with godly *Marie*, wash the feete of my Sauour with my teares! Thus strue and take paines with thy self, to make thy soule sad for thine owne finnes first; and hauing softened thy selfe somewhat by such endeouours, then begin for thy Countrie also, and thinke in this sort: Ah Lord, if I had sinned alone, I alone would weepe mine owne teares. But I am a man of polluted lips and life, and I dwell amongst a people of polluted lips and life. Wee haue all gone astray, wee all haue done an abominable deed, there is none that doth good, no not one. This Nation, this Christian and baptized Nation, wherein thy Gospell of truth hath so long shined brightly, is yet still for all that, a wicked and a sinfull Nation. O that thou wouldst please to helpe me mourne for these common finnes!

Is not thy Spirit as able to soften a mans heart now, as in former times? Is not an heart of the posteritie of *Abraham* naturally as hard, as one of another off-spring? O thou that gauest *Dauid* store of teares, stirre vp in me also the spirit of griefe, for the publike finnes. And now begin to represent vnto thy soule, the many monstrous crying finnes that are daily (and with impunitie many) committed in our Countrey. Loose thy thoughts a while, in this great Thicket and wildernesses of abominations, that hath ouer-growne vs, and say; What could God doe more for a people, then he hath done for vs? and he looked for Grapes, and behold, wilde Grapes; and for Figs, and behold, rotten Figs; for iudgement and righteousnes, and behold, sin & wickednes? What monstrous ignorance and profanenes and hellish Atheisme doth couer the multitude? What monstrous pride, and idlenesse, and fulnes of bread, and abominable vncleanness, doe couer the Gentry? How full of oathes and blasphemies are the Court, the Citie, the Townes, the Countrey with vs? Great men sweare, and meane men sweare; Ministers sweare, and people sweare; men sweare, and women sweare; Boyes sweare, and girles sweare; & almost babes and sucklings sweare; and if euery oath were but a drop of water, it were enough to make a flood to drowne the whole Land withall. The Lords Day is euery where violated and profaned. The Word and Sacraments are made a verie iest, and all Gods seruices are turned into a meere

*Pray to God to  
soften the heart.*

*Consider the  
griuous finnes  
of our Land.*

*Consider the  
grievous punish-  
ments that must  
come, if mour-  
ning prevent  
not.*

meere customary piece of worke. The children are euery where stubburne and rebellious against their parents. Much murder and bloodshed is committed; and for enuie and malice, the Land aboundeth with them, whoredome and filthinesse stinkes in euery corner; theft, oppression, vsurie, simony, sacriledge: where shal a man stirre, but he shall meete with them? Lying, deceite, fraud and guile are become amongst the necessary ornaments of a good chapman, and one cannot liue without them now-a-dayes. Presumption, stoninesse of heart, and turning Gods Grace into wantonnes, are euery dayes faults. O Lord God, we are a most wicked and sinfull Nation and people, and should not my soule mourne for this? O, how art thou dishonoured, and thy Lawes broken, and thy Spirit griued! and should not my soule weepe bitterly for this? And when thou hast thus called to mind the sinnes of the Land, represent also to thy selfe the iudgements that must come vpon vs for them, and say; Lord, what shall we do in the end thereof! Thy patience will not alwaies last, thy grace will not euer striue with vs, Iustice will not suffer thee to bind thine hands for euer with the cords of long suffering; yea, the Lord must needs arise at length in furie and indignation, and stirre vp himselfe in wrath, to come and comfort himselfe, and ease his soule, by taking vengeance on such a Nation as this. Hee must giue our Cities to the spoyle; our houses and Churches to the fire; and all our goods to the



the deuourer. He must hisse for his Flie against vs, & bring vpon vs, as he threatned and brought vpon Iudah, his foure great Armies to destroy, Sword, Famine, Pestilence, and the teeth of euill beasts to deuoure. He must lay vs waste and desolate, and cause vs to dye of grievous deaths, and cast our carcasses into the open streetes, as dung on the face of the earth, that there should be none to burie, or to lament. He must fill vs full of wailing and howling, and bitter lamentation. Did not Iudah escape, that had lesse light, and fewer meanes? and can England escape, that hath the light of the Gospell, as much exceeding that of the Law, as the Sun-shine doth the Moone-light? And now thinke with thy selfe, that thou beholdest God, sending scarcenesse amongst vs, and euery body feeble and languishing. Thinke that thou sawest the Pestilence leaping in at our houses, and sweeping away whole Families and Townes, till there bee no buyer. Thinke that thou seest the insolent foe breaking in vpon vs, and with drawne Sword, filling euery place with feare, slaughter, death, and desolation, and then say; O the slaine of the Daughter of my People! the Walter wasteth; without, the Sword; within, Famine and Pestilence: for all these things must as assuredly come vpon England, as euer they came vpon Ierusalem. If enow doe take vp the taske of mourning, wee may escape them in our dayes: but if we doe not pre-conceiue them by the power of faith in Gods threats, we shall surely feeble them in the execution;

*This was preached upon a Tuesday in Whisbon-week.*

tion; and when the generation of mourners for sinne is gone, then will the time of howling for the punishment of sinne be here. Thinke it not therfore a needlesse thing to anticipate a crosse, and to make it present in imagination beforehand. For particular afflictions, wee must not drowne our selues in cares, before they come: but because we know, that God hath denounced this vengeance, and executed it on others, and that his Iustice is the same still, therefore we are sure it will come on this Nation also, and that speedily, if riuers of teares preuent it not. Wherefore our best way is, in the foresight of it, to lament the sinnes that would procure it, that so wee may not bee forced to feele it, when all lamentations will be bootelesse. Brethren, will you spend some houre or two this day, this idle day, when others pipe, and howte, and drinke, and dally, and dance, and adde to the heape of sinnes (as you know the season beares,) will you I say, thus meditate, and pray, and mourne, and sigh, and strue to send forth riuers of teares? If you will, blessed be those teares! they shall doe good to your soules, and good to your Countries, good to the King, and good to the Commons, good to the Commonweale, and good to the Church, and good to the whole Land, and all that dwell in it. But alack, I feare you wil not, I feare we loose our labour. Businesse, businesse, sports, pastime, cōpany, some one or other such thing, will steale your hearts away, I feare: for so it is vsually seene, out of the Church, into  
your

your houses and shops, you goe some to your workes, and some to your sports, and neuer so much as thinke of what you haue heard, neuer set vpon the practice of what you are exhorted to; and so we preach in vaine; and you heare in vaine, and wee get nothing but our labour for our paines. Now for the Lord Iesus sake, doe not so this day, but couenant with thy selfe, that afore thou sleepest, thou wilt forcibly breake thorow all occasions, and find some one houre to take paines with thine heart, and to frame it to some tenderneesse of remorse, that thou mayst be able once to say with *David*; *Ri- uers of waters haue runne downe mine eyes, because they kept not thy Law.* Say, thou shouldest heare of the death of wife, husband, child, friend: would it not affect thine hart with some sorrow? Let the tidings, yea, the hearing & beholding of so many sinnes committed (which doe more dishonor God, then any crosse can hurt thee) haue some power ouer thy griefes, and shew, that thine affections are not altogether carnall. One or two teares, shed for sinne voluntarily, in the day of prosperitie, out of a true desire to shew our hatred of it, and loue to God; and out of a serious consideration of its spiritual filthinesse, and hainousnesse, is more worth, then twenty teares shed in the day of affliction, when a man cannot tell, whether it bee the sinne or the crosse that procures his teares. Now therefore adresse your selues to that vnwelcome taske of mourning (to Nature, I say, vnwelcome, but to Grace most

most welcome,) and if you cannot at first on-set, get floods of teares, yet if you can get but two or three teares, or a few heartie sighes (till another time that you may get more) know, that it is worth your labour; good duties are done likely with much weakenesse and difficultie at first: custome and continuance of doing, must bring vs to more perfection, be not discouraged, because thine heart will bee hard, and full, vnapt to mourne, when thou addressest thy selfe first vnto it; but know, that a good beginning is requisite in all businesse, and he shall neuer finish any thing, that will sit still and doe nothing, because hee finds not all things answerable to his desires at first: yea, that man that laboureth to set his will vpon a pitch of sadnesse, by offering to his mind fit thoughts for that purpose, and so makes his soule heauy with the apprehension of that that is euill and naught, shall be well accepted with God, though he attaine not that melting, that dropping, that teare-flowing, and sensible sorrow, that *David* here speaketh of. And hee that accustometh himselfe to that habituall griefe of the will (taking displeasure against an euill thing, making it selfe auerse from it, and wishing that it had neuer been) shall in due season bee blessed by God, with the spirit of tendernesse, which shall most kindly and gently soften his heart, and cause his soule to be so mellow, and easie to be wrought vpon, that he shall euen sweetely and freely powre forth this his Drinke-offering before the Lord, and most  
sweete-

sweetely water his soule with these Aprill showres of teares, which shall make it fertill, not alone in the flowres of presently insuing comforts, but also in the rich haruest of vertue and godlinesse, and the plentifull rewards thereof. Wherefore carry this short sentence home in your minds, and giue not ouer striuing by times and turnes, till you haue made your selues in case, to ioyne *Dauids* request with *Dauids* reason, and to say; *Lord, make thy face to shine vpon thy seruant, and teach me thy Statutes: Riuers of teares do drop downe mine eyes, because they keepe not thy Law.*

## CHAP. VIII.

*Containing the third and last vse of comfort to them that haue done, or shall begin and continue to doe this seruice.*



And lastly, if there be any that haue performed, and continue to performe, or shal now begin, and proceede to performe this excellent dutie, we must also speake peace to their soules, and preach vnto them the glad tidings of good things, to comfort them withall. O, it is a great happinesse, to tread in the steps of those, concerning whom wee are perfectly assured, that they are now in Heauen: well may we assure our selues, that we shall be where they are after our death, if wee haue walked in the wayes, wherein they walked, during their liues.

*Vse 3.  
Comfort to them  
that do mourne.*

lives. Thou knowest, *David* was a child of God, a true regenerate man, a man after Gods owne heart; thou knowest, hee had all his sinnes pardoned, dyed an happy death, now reigneth in Heauen, and hath attained eternall saluation. It would doe thine heart good, to haue an infallible token, that thou also art such an one as *David*, that thou hast interest into the same good things which he enioyeth, and shalt haue possession of them at last, as sure as he hath. Then compare thy behauiour and carriage with *Dauids*; when he saw men wickedly to breake the Statutes of God, when he saw wickednesse committed in euery place, and knew not how to helpe it, what did he doe? He wept, and sighed, and lamented, and cryed, and tooke on very pitifully, euen as if some great crosse had befallne himselfe, and as if his owne person had receiued harme. Canst thou likewise affirme before the Lord, that the same cause hath produced in thee the same effects? Doth the breach of Gods Law breake thine heart? Doth the sinfulness of others make thy soule sorrowfull? Dost thou sigh and groane, and bewaile, and mourne for those things, which it is not in thy power to redresse? Loe then, thou art a *David*, a man after Gods heart also, a sound and sincere Christian, an Israelite within, before God, a louer of God, a louer of thy Brethren, an hater of sin, and thou also shalt be saued with *David*, and reioyce with the same heauenly Ioy, wherewith hee now reioyceth. Those that are like the Saints of God  
in



in dutie, shall be also like them in glorie; those that haue followed them in holines, shall follow them in happinesse. The same Spirit worketh in them, the same Christ dwelleth in them, and the same Crowne shall be set vpon them. Blessed therefore are these mourners, for they shall be comforted: Whatsoeuer thing *David* did aske in the former verses (and now in this verse doth lay, as it were, the foundation of his hopes to attaine the same, vpon the remembrance of these his teares before God) that are we bold in Gods name to promise assuredly to euery one that can speake the same thing of himselfe. Dost thou mourne for the sinnes of other men? Then will God looke vpon thee, and bee mercifull vnto thee, as he vseth to doe to them, that loue his name; for thou also louest his name. Dost thine eye drop downe teares, because men keepe not Gods Law? Then will he order thy steps in his Word, neither shall any iniquitie haue dominion ouer thee. Dost thy soule lament bitterly the common sinnes? Then will he deliuer thee from the oppression of men, that thou mayest keepe his precepts? Dost thine heart mourne for the publike offences of those, with whom thou liuest? Then will God make his face to shine vpon thee his seruant, and will teach thee his Statutes. In a word; Striuest thou to performe this seruice, of which, *David* maketh profession in this verse? Then shalt thou certainly obtaine all those benefits, for which he made his humble petition in the former verses. W

fore let these Riuers of teares become streames of comfort, wherein thy soule may bathe it selfe, with much content. Godly sorrow is the mother of sound Ioy; these teares are the proper seeds of heavenly comfort, whereas carnal ioy doth end in sorrow, and that crackling mirth of sinners being extinguished, shall leaue them frozen in horror and amazement. Wherefore reape you the comfort of the seed you haue sowne, and as the seed was precious, so let the crop be; and as the seed was abundant, so let the haruest. From this dutie mayest thou infallibly collect, that thy charitie was sound and plentiful. This dutie will proue certainly, that thine hatred of sinne was heartie and earnest, and, I suppose, it may goe in the reckoning of one of the most infallible notes of Gods child.

*Two sure signes  
of Sanctiuy.*

To mourne for the generall calamities of the Church, when ones selfe is at peace; and to mourne for the generall finnes of the Church, though himselfe bee free; these are two most happy signes of true holinesse; and this latter I thinke to be the surer of the twaine, as more sensibly and manifestly testifying true zeale of Gods glory. Yea, whosoever sorrowes heartily for the common finnes, may, in some respect, take more sure hold of that mourning to confirme his faith, and assure himself of his vprightnesse, then of his sorrowing for his owne particular faults. We haue examples of damned hypocrites, that haue been sad and heavy, for their  
owne

owne finnes, in some cases, as *Ahab*, *Iudas*, *Saul*, and the rest: but we haue neuer any example of any, that lamented the publike and common wickednesse of the Church or Nation, where he liued, and of the persons amongst whom hee conuersed (vnlesse accidentally, when the finnes haue falne out to be iniurious and troublesome to themselves, or to their friends,) but of those which wee are well assured, to haue been truly sanctified, and now to be eternally glorified. Is not *Lot* in Heauen? Is not *David* in Heauen? Is not *Ezra* in Heauen? Are not *Jeremiah*, *Baruch*, *Ebedmelech*, and the rest of these mourners all in eternall glory in Heauen? Name me a man that is noted to haue bewailed the finnes of others, and I will bring you a ground out of Scripture without doubt or question, that he is saued: so can it not bee said of those that haue mourned for their owne finnes. For in truth, the fiercenesse of an euill conscience, terrifying the soule with the feare of hell fire, may stirre vp such griefe, and make an vn sanctified man complaine bitterly, that hee hath sinned in such or such a thing, as *Iudas* in betraying innocent blood. That naturall affectiō which we beare vnto our selues, may also make vs sorrowfull for that, which we cannot but see, will bee harmefull to our selues, euen where no grace at all doth dwell: But to sorrow for publike offences, and for the finnes of those, that are no way neere vnto vs (but as the common bands of Humanitie and Christianitie haue vnited them) there can bee no motiue

at all imagined, except the true hatred of sinne, and the true loue of God and man, which no man can haue, but from the Spirit of our Lord Iesus Christ dwelling in him. Desperation and horror without Grace, may procure teares for ones owne faults, nothing but holinesse can procure them for others. A man may lament his owne sinnes, and not hate them; hee cannot lament the common sinnes, but out of an hatred of them. Wherefore let the people of God make much of these teares, and preserue them (as it were some hot and comfortable licour) for their vse, against the day of temptation; that when the weake faith shall bee assaulted with manifold obiections, it may haue this token of truth to alleage for it selfe, against which, there can bee none exception; and let the people of God endeavour to be frequent in this exercise of mourning for the common sinnes, that they may abound in comfort afterwards, and be filled with ioy, in stead of sorrow; for alwaies holy sorrow ends in ioy. Wee may not make our selues so carelesse of our spirituall estate, as to lose a good dutie, but must put al the Graces that God hath giuen vs, and the effects of them to the best vse, improouing them all to the encrease of our faith in God, and our spirituall reioycing in the assurance of his loue. It will make vs constant in good duties, if wee shall find them to doe vs much good. Let these sorrowes be much profitable and comfortable vnto them (O Christian soule,) as indeed they ought, and out of these weeping

weeping promises, gather these glad some conclusions. I am sure I am Gods child: I am sure I am a member of the same body, that *David* was a member of: I am sure, I partake of that Spirit that dwelt in him: I am sure, that sinne shall not mortally infect me; that I shall not bee drowned in the publike Iudgements; that God will either spare the Land for the sake of my selfe, and other like mourners; or at least, that himselfe will make prouision for my welfare in the common woes. I shall laugh, when others are punished for sin, because I wept, when they committed sinne. God will bee my shelter and refuge in the time of trouble, and hee will not giue me ouer to the destroyer; for often haue I caused, and often doe I purpose hereafter to cause, that streames of teares shall descend from mine eyes, because the sonnes of men doe tread his Statutes vnder-foot. I haue not onely wept for mine owne sinnes (which feare of shame in the World, or damnation in Hell, hath made many a dissembler doe:) I haue not alone wept for the faults of my children, and neere friends (which also carnall affection hath made many a carnall man to do in some cases:) I haue not onely wept for the faults of others, that were harmefull to my selfe and my friends, (as selfeloue wil make any man to doe,) but I haue wept for the generall sinnes of the whole Land, for the sinnes of the high and low, for the sinnes of strangers that knew mee not, and enemies that loue mee not; for the sinnes of any of *Adams*

sonnes, that I knew to haue sinned, because they kept not Gods Precepts. Blessed be the Lord, that hath made mine heart, in such a measure, soft and tender: I am in his Couenant, seeing he hath created an heart of flesh within my body; and I am sure, that none but a fleshy hart will make the eyes to shed teares, for the violation of Gods testimonies by other men.



ΔΙΣΤΟΙΧ.

FINIS.

*Errata.*

Page 5. line 30. for, fretting, reade *setting*. p. 17. l. 13. *1. Corinth* r. *1. Chron.*  
 p. 23. l. 30. f. be. r. *locus* p. 28. l. 5. f. disorder, r. *disorder*. ead. f. doth. r. *doe*. p. 38. l. 22.  
 f. know, r. *knowing*. p. 40. l. 1. f. First, r. *that is*. p. 51. l. 2. f. lesse. r. *less*. p. 52. l. 15. f. eyes,  
 r. *tree*. p. 55. l. 6. f. breake, r. *brook*. p. 56. l. 3. f. common of those, r. *common*. *Of sheep*.  
 l. 8. f. desires: Very, r. *desires: very*. p. 68. l. 18. f. God alone; r. *God; alone*. p. 70. l. 16.  
 f. Hamar, r. *Hemar*. p. 72. l. 9. f. cumber, and attend, r. *cumber attend*. p. 78. l. 2. f. thou,  
 r. *you*. p. 80. l. 5. f. shame, r. *sham*. p. 112. l. 19. f. lend, r. *lend*. p. 119. l. 22. f. persecute, r. *pro-*  
*secute*. p. 121. l. 2. f. of God, r. *with God*. p. 134. l. 13. f. them. The one, r. *them*. *The nat-*  
*ural means are two, the one*. p. 164. l. 28. f. selues, r. *saies*. p. 170. l. 19. f. haue, r. *hath*.  
 p. 176. l. 4. f. workes, r. *worke*. p. 204. l. 15. f. thy, r. *the*. p. 229. l. 3. f. longer no, r. *no longer*.  
 p. 244. l. 6. f. him, r. *himselfe*. p. 251. l. 17. f. vs, and euery, r. *making all faces blacke, all*  
*knees weak, and euery body*. l. 19. f. houses, r. *widowes*. l. 20. f. buyes, r. *buyes*. p. 252.  
 l. 24. f. soules, r. *selues*. l. 25. f. countries, r. *counties*.